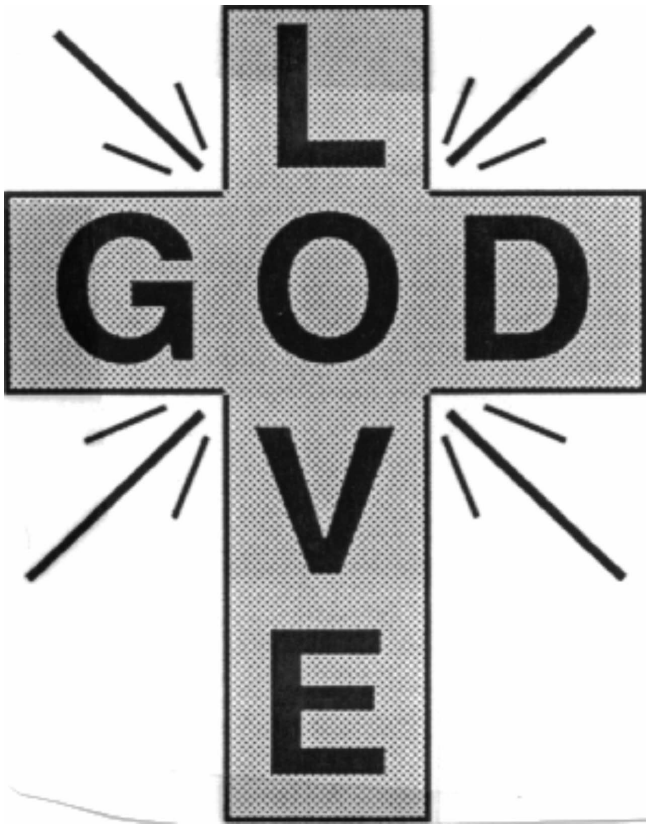

SOON AND VERY SOON

THE BLESSED HOPE

The Nearness of Christ's Second Coming.

By Jim Giatas

Soon and Very Soon

- The Blessed Hope:

The Nearness of Christ's Second Coming

By Jim Giatas

S.D.G.

Soli Deo Gloria — Glory to God alone
Μόνον τῷ Θεῷ ἡ δόξα (Monon tō Theō hē doxa)

Introduction

For two thousand years, Christians have lived with a promise burning in their hearts — the promise that the Lord Jesus Christ will return in glory. This expectation is not a marginal doctrine, nor a speculative curiosity. It is the blessed hope of the Church, the anchor of Christian perseverance, and the radiant horizon toward which all Scripture points. In every generation, believers have watched, waited, and prayed, "Even so, come, Lord Jesus." Yet in our own time, many sense that the long-awaited moment is drawing near.

This book explores that nearness.

We live in an age unlike any before it — an age marked by prophetic convergence, global upheaval, technological transformation, and the astonishing restoration of Israel to her ancient homeland. These are not random events. They are signposts, reminders that history is not drifting aimlessly but moving steadily toward a divinely appointed climax. The same Scriptures that foretold Christ's first coming with perfect accuracy now speak with equal clarity about His second.

And the signs are everywhere.

This book is written for those who feel that stirring in their spirit — that quiet conviction that the world is approaching a turning point, that the promises of God are ripening, that the return of Christ is no longer a distant theological concept but an imminent reality. It is written for believers who long to understand the times, not through sensationalism or fear,

but through the steady light of Scripture.
It is also written for those who have grown weary of the confusion surrounding prophecy. For decades, Christians have been divided by competing rapture theories, speculative timelines, and sensational predictions that never come to pass. Many have been left disillusioned, uncertain, or simply exhausted by the noise.
This book seeks to cut through that confusion.

Drawing from Scripture, the witness of the early Church, and the careful prophetic analysis of thinkers like Ellis Skolfield, we will explore a simple, unified, and deeply biblical truth: Christ returns once — visibly, gloriously, and finally — at the end of the age, after the defeat of evil at Armageddon, to judge the world and renew creation.
No secret rapture. No divided comings. No seven-year gap. No earthly millennium delaying the hope of the saints. Just one triumphant appearing of the King of Kings.

This is the hope that sustained the apostles, the martyrs, and the faithful throughout the centuries. It is the hope that strengthens believers today as the world trembles and creation groans. And it is the hope that will soon be fulfilled, for the signs of His coming are unfolding before our eyes.

My prayer is that this book will awaken expectation, deepen faith, and draw every reader into a closer walk with the One who is coming soon. May it help you watch with clarity, wait with confidence, and live with holy anticipation as the day approaches.
For the promise still stands:

"Behold, I come quickly."

Preface

This book was born out of a growing conviction — a conviction that has pressed upon my heart with increasing clarity over the years. As I have watched world events unfold, studied the Scriptures, and reflected on the prophetic insights of faithful teachers such as Ellis Skolfield, I have become persuaded that we are living in a time of extraordinary significance. The signs that Jesus and the apostles described are no longer distant shadows on the horizon. They are rising all around us.

Like many believers, I grew up hearing about the Second Coming of Christ. It was spoken of with reverence, but often with a sense of distance, as though it belonged to some far-off age. Yet the more I searched the Scriptures, the more I realized that the early Church did not treat Christ's return as a remote doctrine. They lived with a vibrant expectation, a holy urgency, and a deep longing for the appearing of the Lord. Their hope was not speculative

— it was central to their faith.
Over time, however, the simplicity of that hope became clouded by competing theories, fragmented timelines, and sensational predictions. The modern Church has inherited a maze of prophetic systems — pre-trib, mid-trib, post-trib, pre-millennial, post-millennial, and everything in between. Many sincere believers have been left confused, discouraged, or uncertain about what the Bible truly teaches.

This book is my humble attempt to return to the clarity of Scripture.
I write not as a scholar, but as a fellow pilgrim — one who longs to understand the times, to discern the voice of Scripture, and to encourage the Body of Christ to lift its eyes toward the blessed hope. My desire is to present a simple, unified, and deeply biblical picture of the Second Coming: one return of Christ, one resurrection, one judgment, and one eternal kingdom — the New Heaven and New Earth.
This is the hope that sustained the apostles. This is the hope that strengthened the martyrs. This is the hope that carried the saints through centuries of trial. And this is the hope that will soon be fulfilled.

I have been especially helped by the prophetic work of Ellis Skolfield, whose careful analysis of Scripture has brought fresh clarity to many long-debated passages. His insights into the prophetic timeline, the 70th week of Daniel, and the symbolic meaning of the Millennium have shaped much of the framework presented in this book. While I do not claim to speak for him, I am grateful for the clarity his work has brought to my own understanding.

My prayer is that this book will help you see the nearness of Christ's return with fresh eyes — not with fear, but with joy; not with confusion, but with confidence; not with speculation, but with Scripture. We are not called to predict the day or the hour. We are called to watch, to be ready, and to live in holiness as the day approaches.
May the Lord use these pages to stir your heart, strengthen your faith, and deepen your longing for the appearing of our great God and Savior, Jesus Christ.
For soon — very soon — we shall see Him.

Dedication

To the Lord Jesus Christ, the Alpha and the Omega, the Faithful and True Witness, the Coming King whose return is the blessed hope of all who love His appearing.
To the martyrs, apostles, prophets, evangelists, pastors, teachers, monastics, missionaries, confessors, and ordinary believers who held fast the testimony of Jesus through every age —
those who overcame "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."
Their faithfulness lights the path for us who await His return.
To all who long for His appearing, who watch the signs of the times, who cling to the

promises of Scripture, and who lift their eyes toward the eastern sky with joyful expectation —
this work is offered in love, humility, and hope.

May the Lord strengthen every heart to endure, to stand firm, and to rejoice in the nearness of the day when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ."
Even so, come, Lord Jesus.

Endorsement - By "A Great Cloud of Witnesses"

We, the great cloud of witnesses who have gone before — apostles and martyrs, prophets and pastors, evangelists and teachers, faithful believers from every age — bear joyful testimony to the message contained in these pages.
We who walked the dusty roads of Judea, who sang hymns in prison cells, who stood firm before emperors, who whispered prayers in catacombs, who preached in deserts and marketplaces, who carried the Gospel across oceans and continents — we affirm the blessed hope proclaimed in this work.

For we, too, lived in expectation of the appearing of our Lord. We longed for His coming. We watched the signs of our own times. We endured trials with our eyes fixed on the promise of His return.

And now, from the vantage point of eternity, we rejoice to see that same hope burning brightly in the hearts of God's people today.

This book restores the clarity we proclaimed: one Lord, one faith, one resurrection, one return of Christ at the end of the age. It echoes the truth we preached — that the Second Coming is not divided, delayed, or diminished, but is the triumphant consummation of all things.

We commend this work to every believer who seeks to understand the times, to discern the Scriptures, and to prepare their hearts for the day when the trumpet shall sound and the King shall appear. Its message is faithful. Its hope is pure. Its urgency is real.
May all who read it be strengthened in the blessed hope, encouraged in holy living, and stirred to lift their eyes toward the eastern sky. For the day is approaching. The signs are converging. The promise stands unshaken.

“He that shall come will come, and will not tarry.”
Until that day, we — the great cloud of witnesses — cheer you on.

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Chapter 1

Why Many Christians Expect the Soon Return of Jesus Christ

The expectation of the Lord's return has been a defining feature of Christian faith from the apostolic age until now. Jesus commanded His followers to "watch," to "be ready," and to live in anticipation of His appearing. Yet in our generation, many believers sense a unique convergence of biblical prophecy, historical developments, and global conditions that seems to point toward the nearness of Christ's Second Coming. Among the voices shaping this expectation is Ellis Skolfield, whose prophetic analyses—especially in The Hidden Beast 2—have influenced many Christians who seek to understand the times. This chapter explores the scriptural, historical, and prophetic reasons behind this growing sense of imminence.

1. The Words of Jesus: Signs of the End of the Age

In the Gospels, Jesus described specific signs that would precede His return (Matthew 24; Mark 13; Luke 21): Wars and rumors of wars, Nation rising against nation, Earthquakes and natural disasters, Lawlessness increasing, The love of many growing cold and Global fear and perplexity. These signs have appeared throughout history, but many Christians believe that their present frequency, intensity, and global simultaneity are unprecedented. Jesus compared these events to "birth pains"—contractions that grow stronger and closer together as the moment approaches. Skolfield emphasizes that Jesus' warnings were not meant to create fear, but to alert believers to prophetic seasons. He argues that the "birth pains" metaphor implies a measurable acceleration of world events, which he believes is observable in our time.

2. The Rebirth of Israel: A Central Prophetic Marker

Few events have stirred prophetic expectation more than the reestablishment of Israel in 1948. For nearly two millennia, the Jewish people were scattered among the nations, yet the prophets foretold that God would gather them back to their land in the last days (Ezekiel 36–37; Isaiah 11:11–12).

Skolfield places great emphasis on this event, arguing that the prophetic "clock" began to move again when Israel was restored. He interprets the modern return of the Jewish people as a divinely timed fulfillment of long-dormant prophecies, marking the beginning of the final era before Christ's return. Jerusalem's centrality in world affairs—politically, religiously, and culturally—further reinforces this expectation.

3. Global Communication and Technological Readiness

The Book of Revelation describes events that "all the world" will see (Revelation 11:9–10). For centuries, such a prophecy seemed impossible. Today, with smartphones, satellites, and instant global media, the idea of the entire world witnessing the same event simultaneously is routine. Skolfield argues that such technological developments are not incidental but prophetically necessary. He notes that the infrastructure for global communication, digital commerce, and worldwide identification systems aligns with the conditions described in Revelation 13. This includes: Digital currencies, Biometric identification, Global surveillance, Artificial intelligence and Worldwide data networks. These technologies make possible the kind of global governance and economic control described in Scripture.

4. Moral and Spiritual Decline

The Apostle Paul warned that the last days would be marked by a dramatic moral collapse: "Men shall be lovers of their own selves… disobedient to parents… without natural affection… lovers of pleasures more than lovers of God."
—2 Timothy 3:1–4 Many Christians see modern culture—its confusion, its hostility toward biblical truth, its celebration of sin—as a reflection of this prophecy. Skolfield adds that moral decline is not merely cultural but prophetically timed, part of the "falling away" Paul described in 2 Thessalonians 2:3. He argues that the erosion of Christian influence in formerly Christian nations is itself a sign of the approaching end.

5. Global Instability and the "Birth Pains" of Creation

Jesus spoke of "distress of nations" and "the sea and the waves roaring" (Luke 21:25). Paul wrote that creation itself "groans" as it awaits redemption (Romans 8:22). In our time, many Christians see: Increasing natural disasters, Pandemics
, Economic instability, Political upheaval, and International tensions
. Skolfield interprets these not as random events but as prophetic contractions, increasing in frequency as the world approaches the climax of history.

6. The Worldwide Spread of the Gospel

Jesus declared that the Gospel would be preached "in all the world" before the end (Matthew 24:14). Through global missions, Bible translation, radio, television, and the internet, the message of Christ has reached more people in the last century than in all

previous centuries combined. Skolfield argues that the global spread of the Gospel is not only a sign but a divinely orchestrated countdown, preparing the world for the return of Christ.

7. Ellis Skolfield's Prophetic Framework and the "Hidden Beast"

Ellis Skolfield is known for his detailed analysis of prophetic timelines, symbolic imagery, and historical fulfillment. In The Hidden Beast 2, he presents several key ideas that have shaped modern Christian expectation:

A. Prophetic Time Periods Are Symbolic but Measurable

Skolfield argues that certain prophetic "days" represent years, and that these symbolic periods align with major historical events—especially those involving Israel and the Middle East.

B. The "Beast" Represents a Long-Term System, Not a Single Individual

He interprets the beast of Revelation as a historical system of deception, unfolding over centuries, rather than a single end-time figure. This view shifts the focus from speculation about individuals to recognition of global ideological movements that oppose Christ.

C. The Prophetic Clock Restarted with Israel's Restoration

Skolfield sees 1948 and 1967 as pivotal dates that align with prophetic time periods, marking the beginning of the final generation.

D. Prophetic Convergence Is the Key

Skolfield emphasizes that the most important sign is not any single event but the simultaneous fulfillment of multiple prophetic threads—political, technological, moral, and spiritual. His work has influenced many Christians who see in his analyses a coherent, Scripture-based explanation for why the return of Christ appears near.

8. The Prophetic Convergence: Many Signs at Once

Previous generations saw wars, plagues, or moral decline. But today's believers see all the major prophetic themes converging simultaneously: Israel restored
, Jerusalem central to world politics, Global communication
, Worldwide evangelism, Moral collapse, Technological readiness for global governance
, Increasing natural disasters, Rising hostility toward Christianity
, Prophetic timelines aligning (as Skolfield argues)

. It is this convergence—not any single sign—that leads many Christians to believe the return of Christ is near.

9. The Blessed Hope of the Church

Beyond prophecy, Christians long for the return of Christ because it represents the fulfillment of their deepest hope. Paul called it "the blessed hope and glorious appearing of our great God and Savior Jesus Christ" (Titus 2:13). The Second Coming means: The end of suffering
, The defeat of evil, The resurrection of the dead, The restoration of creation
, The visible reign of Christ
. In times of global uncertainty, this hope becomes even more precious.

Conclusion

Christians believe in the soon return of Jesus Christ because the Scriptures speak of it with clarity, and because the world increasingly reflects the prophetic picture given in the Bible. Ellis Skolfield's writings have strengthened this expectation by offering a detailed, time-based, Scripture-centered framework that many find compelling. Whether His coming is near in terms of days, years or decades, the signs of the times remind us that history is moving toward a divinely appointed climax. The believer's task is not to predict the day, but to live in readiness, hope, and faithfulness until the Lord appears.

Chapter 2.

Ellis Skolfield's Prophetic Timeline

Among modern interpreters of biblical prophecy, Ellis Skolfield stands out for his unusual combination of literal biblical fidelity, historical analysis, and mathematical precision. His prophetic timeline—developed across several works and refined most notably in The Hidden Beast 2—has influenced many Christians who seek to understand the times in which we live. Skolfield's approach is distinctive: he does not rely on sensationalism, date-setting, or speculative theories. Instead, he argues that Scripture itself provides symbolic time periods that correspond to verifiable historical events, especially those involving Israel and the Middle East. This chapter summarizes the core elements of Skolfield's prophetic timeline and explains why many believers find his framework compelling.

1. The Foundational Principle: Prophetic "Days" as Symbolic Years

Skolfield begins with a principle long recognized by many biblical scholars: in certain prophetic contexts, a "day" represents a year. This is drawn from passages such as: Numbers 14:34 — "each day for a year " Ezekiel 4:6 — "I have appointed thee each day for a year" Skolfield argues that this principle applies specifically to symbolic visions, such as those found in Daniel and Revelation. Thus, when Scripture speaks of: 1,260 days , 42 months , "time, times, and half a time" - Skolfield interprets these as 1,260 years, a symbolic period that appears repeatedly in apocalyptic prophecy. This becomes the backbone of his timeline.

2. The "Beast" as a Long-Term System, Not a Single Individual

One of Skolfield's most influential contributions is his interpretation of the beast in Revelation. Rather than viewing the beast as a single end-time dictator, he argues that the beast represents a long-duration system of deception, unfolding across centuries (a hidden beast). This system: Opposes Christ, Persecutes God's people , Exalts human authority over divine truth , and Operates through political and religious structures. Skolfield's timeline therefore focuses not on identifying a future individual, but on tracing the historical rise and fall of anti-Christian systems that match the prophetic descriptions.

3. The Prophetic "Clock" and the Rise of Islam

A central feature of Skolfield's timeline is his argument that the 1,260-year prophetic period corresponds to the rise and dominance of Islamic power in the Middle East. He identifies: The founding era of Islam as the beginning of the prophetic countdown and The decline of Islamic dominance in the 19th and 20th centuries as the end of the 1,260-year period . Skolfield does not demonize individuals; rather, he interprets the religio-political system as the fulfillment of the "beast" imagery in Revelation—particularly the beast that rises from the earth and speaks "as a dragon." This interpretation is controversial, but it is also one of the reasons many Christians find his work compelling: it ties biblical prophecy to verifiable historical events rather than speculation.

4. The Restoration of Israel as the Turning Point

Skolfield argues that the prophetic "clock" restarted with the restoration of Israel in 1948 and the recapture of Jerusalem in 1967. These events, he believes, correspond to the end of the 1,260-year period and the beginning of the final prophetic era. He sees Israel's restoration as: A fulfillment of Ezekiel 36–37 , A sign that the "times of the Gentiles" are ending and A marker that the final generation has begun

. This aligns with Jesus' words: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."
—Luke 21:31. For Skolfield, Israel's rebirth is not merely a historical event—it is a prophetic milestone that signals the approach of Christ's return.

5. The "Two Witnesses" and the Testimony of the Church

Skolfield interprets the Two Witnesses of Revelation 11 symbolically, representing the Law and the Gospel, or the Old and New Testaments, bearing witness throughout the Church Age. Their "death" symbolizes periods when Scripture was suppressed or obscured. Their "resurrection" symbolizes the revival of biblical truth—especially during the Reformation and the modern missionary era. This interpretation allows Skolfield to integrate: Church history, The spread of the Gospel and The rise and fall of biblical influence into a coherent prophetic timeline.

6. The Final Era: Prophetic Convergence

Skolfield emphasizes that the most important sign of the end is not any single event but the convergence of many prophetic threads: Israel restored
, Jerusalem central to world politics
. Global communication enabling Revelation-style events, Worldwide evangelism
, Moral collapse
and Technological readiness for global governance. The decline of long-standing anti-Christian systems and The alignment of symbolic time periods
. He argues that this convergence is unique to our generation and that it marks the closing phase of the prophetic timeline.

7. No Date-Setting—Only Season-Recognizing

Although Skolfield's work involves time periods, he never sets a date for Christ's return. Instead, he insists that believers can recognize the season, just as Jesus commanded: "When ye shall see all these things, know that it is near, even at the doors."
—Matthew 24:33 Skolfield's timeline is therefore not a prediction but a framework—a way of understanding how biblical prophecy, historical events, and modern developments fit together.

8. Why Many Christians Find Skolfield's Timeline Convincing

Believers who appreciate Skolfield's work often cite several reasons: It is deeply rooted in Scripture, It avoids sensationalism, It aligns with verifiable historical events, It explains prophetic symbolism coherently, It highlights the centrality of Israel
and It accounts for the long duration of prophetic periods, It emphasizes watchfulness, not speculation

. For many, Skolfield provides a prophetic model that is both intellectually rigorous and spiritually sobering.

Conclusion

Ellis Skolfield's prophetic timeline offers a compelling interpretation of biblical prophecy—one that connects symbolic time periods with real historical events, emphasizes the restoration of Israel, and highlights the convergence of signs in our generation. While not all Christians agree with every detail of his framework, many find in his writings a powerful reminder that history is moving toward a divinely appointed climax.
His work encourages believers to live with urgency, holiness, and hope as they await the blessed return of Jesus Christ.

***Ellis Skolfield, before his death in 2015, requested that all of his books and other material be made available to the public at no charge. His site has all of his books, writings and other material available for download in PDF format:**
https://www.ellisskolfield.net/books.

Chapter 3.

Ellis Skolfield on the Return of Christ — One Coming, Not Three

Among the most distinctive features of Ellis Skolfield's prophetic teaching is his rejection of the modern "rapture" systems—pre-trib, mid-trib, and post-trib. Skolfield argues that these schemes are not found anywhere in Scripture, arose only in the last two centuries, and contradict the plain teaching of Jesus and the apostles. Instead, he teaches that the Bible presents one single, visible, glorious return of Christ, occurring after Armageddon, at the end of the age, when the resurrection, judgment, and renewal of creation all occur together. This chapter summarizes Skolfield's reasoning and how it reshapes the prophetic timeline.

1. Skolfield's Foundational Principle: "One Second Coming, Not Two or Three"

Skolfield begins with a simple observation: The Bible never speaks of two returns of Christ. It never speaks of a secret return. It never divides His coming into stages. The New Testament consistently uses singular language: "The coming of the Lord," "The day of Christ," "The last trump," "The resurrection at the last day." Skolfield argues that the rapture systems require multiple comings, multiple resurrections, and multiple judgments

— none of which appear in Scripture. Thus, he concludes that the rapture theories are unbiblical inventions that fracture what the Bible keeps unified.

2. How Skolfield Refutes the Pre-Trib, Mid-Trib, and Post-Trib Rapture Systems

Skolfield's critique focuses on four biblical pillars.

A. The Resurrection Happens at "the Last Day" — Not Seven Years Earlier
.

Jesus repeatedly says believers are raised "at the last day" (John 6:39–54). Paul says the resurrection occurs at "the last trump" (1 Corinthians 15:52). Skolfield argues: If the resurrection is at the last day, and the rapture occurs at the resurrection, then the rapture cannot occur seven years earlier. This alone dismantles the pre-trib and mid-trib systems.

B. The Church Is on Earth During Tribulation — Because Jesus Said So.

Jesus told His disciples: "In the world ye shall have tribulation."
—John 16:33 Skolfield notes that the Greek word thlipsis (tribulation) is used for:
persecution, suffering, pressure, or affliction
. It is never used to describe a special 7-year period. Thus, the idea that the Church must be removed to avoid "the Tribulation" is based on a misuse of the word.

C. The "Trump of God" and the "Last Trump" Are the Same Event.

Rapture teachers claim:
The "trump of God" (1 Thessalonians 4) Is different from the "last trump" (1 Corinthians 15)
Skolfield calls this linguistic gymnastics. There is one last trumpet. There is one resurrection. There is one gathering of the saints. There is one return of Christ.

D. The Rapture Theories Require a Secret Coming Which Scripture Never Mentions.

Skolfield emphasizes that Jesus explicitly warns: His coming will be visible, Every eye will see Him
, It will be like lightning across the sky and It will be loud, public, and unmistakable
. Thus, the idea of a "secret rapture" is impossible.

3. Why Skolfield Rejects the "7-Year Tribulation"

Skolfield's refutation of the 7-year Tribulation is one of his most important contributions. He argues:

A. The 7-year Tribulation is based on a misinterpretation of Daniel9
.

Rapture teachers take the "70th week" of Daniel and: detach it from the first 69 weeks, project it thousands of years into the future and turn it into a 7-year Tribulation. Skolfield calls this exegetical violence. He argues that Daniel's 70 weeks were fulfilled in Christ, not in a future Antichrist.

B. Revelation never mentions a 7-year Tribulation - Not once.

The number seven years appears nowhere in Revelation.

C. The "Great Tribulation" is not a time period
.

Jesus said:
"Then shall be great tribulation…"
—Matthew 24:21. Skolfield notes: Jesus did not say "a seven-year tribulation."
He described a condition, not a duration. The phrase refers to the severity of events, not a calendar length. Thus, the entire 7-year Tribulation doctrine collapses.

4. Why Skolfield Rejects the Literal 1,000-Year Millennium

Skolfield does not deny that Revelation 20 mentions "a thousand years." But he argues that:

A. Revelation is symbolic, not literalistic.

Numbers in apocalyptic literature are symbolic:
7 = completeness
, 10 = fullness, 12 = government, 1,000 = vastness, fullness, or completeness. Thus, "a thousand years" symbolizes the entire Church Age, not a literal future kingdom.

B. Jesus reigns now, not later
.

Skolfield emphasizes: Christ is already enthroned
. His kingdom is already present. Satan is already bound - in the sense of being unable to

stop the Gospel. Thus, the millennium is now, not future.

C. A future earthly millennium contradicts the finality of Christ's return.

If Christ returns: raises the dead
, judges the world, destroys His enemies and renews creation
, then there is no room for a 1,000-year earthly kingdom afterward. Thus, Skolfield concludes: Christ returns once, at the end, and that return ushers in eternity — not another era of history.

5. Skolfield's Unified Timeline
Skolfield's prophetic timeline is simple and biblical: The Gospel Age (symbolic "1,000 years")
, Increasing global turmoil ("birth pains")
, The rise and fall of anti-Christian systems, The restoration of Israel, The final global conflict (Armageddon)
, The one and only return of Christ, The resurrection of the righteous and the wicked
, The final judgment, The new heaven and new earth
, No secret rapture, No 7-year Tribulation, No future earthly millennium, No divided comings of Christ. Just one glorious appearing, as Scripture teaches.

Conclusion

Ellis Skolfield's prophetic teaching restores the simplicity and unity of the biblical message: One return of Christ, One resurrection
, One judgment and One consummation of all things
. He refutes the rapture theories as modern inventions that fracture Scripture, distort prophecy, and distract believers from the true hope of the Gospel. Christ will return once — visibly, gloriously, and finally — after the defeat of evil at Armageddon, to judge the world and renew creation. This is the blessed hope of the Church.

Chapter 4

How Skolfield Interprets Armageddon

Ellis Skolfield approaches the subject of Armageddon with the same clarity and restraint that characterizes all his prophetic work. He rejects sensationalism, speculative timelines,

and Hollywood-style imagery. Instead, he grounds his interpretation in Scripture, history, and the prophetic patterns that unfold across the Bible.
For Skolfield, Armageddon is not a seven-year drama, nor a sequence of disconnected judgments. It is the final global conflict that occurs immediately before the visible return of Christ, marking the end of the age and the defeat of all anti-Christian systems.
1. Armageddon as the Climactic Confrontation Between Christ and the Nations

**Skolfield emphasizes that Armageddon is not merely a battle between earthly armies. It is the spiritual and geopolitical culmination of humanity's rebellion against God. He notes that Revelation 16, 19, and Zechariah 14 all describe: The nations gathering against Jerusalem
, A global coalition driven by deception, The intervention of God Himself
, and The destruction of the armies opposing Him
. Skolfield interprets this as the final act of human defiance, orchestrated by the "beast system" he identifies as a long-standing religious-political power opposed to Christ.**

2. Armageddon Occurs Immediately Before Christ's Return

Unlike rapture teachers who place Christ's return before, during, or after a seven-year Tribulation, Skolfield teaches: Armageddon and the Second Coming are back-to-back events. There is no gap. No secret return. No divided comings. Christ returns once, at the climax of the conflict, to destroy His enemies and establish His eternal kingdom.

3. Armageddon Is Not a Nuclear War or a Modern Military Scenario

**Skolfield warns against reading modern technology into biblical prophecy. He argues that Armageddon is not defined by: nuclear weapons
, tanks, drones, or modern warfare. Instead, it is defined by divine intervention. The decisive factor is not human weaponry but the Word of Christ, who destroys His enemies "with the breath of His mouth" (2 Thessalonians 2:8).**

4. Armageddon Ends Human History as We Know It

**Skolfield teaches that Armageddon is the final event before: the resurrection
, the judgment and the renewal of creation
. There is no thousand-year earthly kingdom afterward. No second chance. No additional prophetic eras. Armageddon is the end, and Christ's return ushers in eternity.**

Conclusion

Skolfield's interpretation of Armageddon restores the biblical simplicity of the prophetic narrative. It is the final global rebellion, crushed by the appearing of Christ, leading directly into the new creation.

Chapter 5.

The Antichrist Unveiled — A Counterfeit Kingdom in the Midst of the Church

From the earliest days of the Church, the apostles warned that deception would not come from the outside alone. It would rise from within the household of faith, clothed in the language of Scripture, adorned with the symbols of Christ, and yet speaking with another voice entirely. John, the beloved disciple, was the only biblical writer to use the word antichrist, and he did not speak of a distant tyrant waiting in the shadows of the last days. He spoke of a present danger, a spiritual counterfeit already at work in his own generation.

"Even now many antichrists have come."
—1 John 2:18
This simple statement overturns centuries of speculation. The Antichrist is not merely a future political figure. It is a spirit, a system, a long-running deception that imitates Christ while opposing Him. It is the shadow cast wherever the pure light of the gospel is dimmed by human tradition. And it is this understanding—rooted in Scripture and clarified by the careful work of Ellis Skolfield—that brings the prophetic picture into focus.

1. A Counterfeit Christ in the Midst of the Church

The Antichrist does not stride onto the stage of history as a conqueror with armies. He comes as a lamb. He comes with the language of faith, the symbols of holiness, and the appearance of righteousness. Jesus Himself warned that false prophets would come "in sheep's clothing," and Paul spoke of "another Jesus," "another gospel," and "another spirit." The danger is not outside the Church—it is within the visible boundaries of Christendom.

Skolfield's great contribution is to insist that prophecy must interpret itself. He refuses to read modern headlines into ancient texts. Instead, he listens to Scripture's own definitions. When John says the Antichrist was already present, Skolfield takes him at his word. When Paul says the "temple of God" is the Church, Skolfield does not move that temple to a future building in Jerusalem. When Daniel speaks in symbols, Skolfield lets the Bible explain those symbols. This approach reveals a sobering truth: the Antichrist is not a future dictator but a counterfeit Christianity, a system that claims the authority of Christ while contradicting His Word.

2. Daniel's Beasts and the Rise of a Religious Power

The prophet Daniel saw a series of beasts rising from the sea—empires that would shape the course of history. Yet among them rose a "little horn," different from the others. It had eyes like a man and a mouth speaking great things. It was not a political empire alone but a religious authority, claiming divine prerogatives and speaking with spiritual power.

Skolfield shows that the prophetic time periods—1260 days, 42 months, time-times-half-time—are symbolic years, not literal days. This principle, used consistently throughout Scripture, reveals a long era in which a corrupt religious system would dominate nations, influence kings, and obscure the gospel.
This 1260-year period is not a future tribulation. It is the long shadow cast by a counterfeit church, rising in the centuries after the apostles, reaching its height in the Middle Ages, and slowly losing its grip as Scripture returned to the hands of ordinary believers.

3. The Beast That Looks Like a Lamb

In Revelation, John saw a beast that looked like a lamb but spoke like a dragon. This is the perfect picture of counterfeit Christianity. It bears the outward appearance of Christ—gentle, sacramental, holy—but its voice is not the voice of the Shepherd. It commands worship, claims divine authority, and performs signs that deceive the nations.
Skolfield identifies this beast not as a future world government but as a religious institution that rose within the Church, adorned with Christian symbols yet teaching doctrines foreign to Scripture. It is the Antichrist system—an imitation of Christ that replaces the gospel of grace with the traditions of men. This is not speculation. It is the consistent testimony of Scripture: deception comes dressed as truth.

4. Paul's Warning: The Man of Sin in the Temple of God

In 2 Thessalonians 2, Paul speaks of a "falling away" and a "man of sin" who sits in the temple of God, showing himself as if he were God. For centuries, interpreters assumed this meant a future temple in Jerusalem. But Paul himself defines the temple of God as the Church, the body of Christ.

Skolfield simply follows Paul's own definition. The "man of sin" is not a single individual but a symbolic representation of a corrupt religious authority that rises within the Church, claiming divine prerogatives and obscuring the gospel. This falling away is not a moment—it is a process. It is the slow drift from apostolic truth into human tradition, from Scripture into ceremony, from Christ into institution.

5. Why the Futurist Antichrist Fails the Test of Scripture.

Modern prophecy teaching often imagines a seven-year tribulation, a global dictator, and a rebuilt temple. But Skolfield shows that:
-The Bible never mentions a seven-year tribulation.

-Daniel's 70th week was fulfilled in Christ's ministry.

-John says the Antichrist was already present.

Revelation's symbols describe long historical processes, not a final seven-year countdown. Futurism pushes the Antichrist into the future, making the Church blind to the deception already in its midst. It is a clever strategy of the enemy: hide the counterfeit by promising a future villain.

6. The Antichrist's Defeat: The Triumph of Truth

Paul declares that the Lord will destroy the man of sin "with the breath of His mouth and the brightness of His coming." Skolfield sees in this the power of the Word of God. The Antichrist system is not defeated by armies or politics but by the gospel itself.
The Reformation, the translation of Scripture into common languages, the global spread of the Bible—these are the blows that weaken the Antichrist. Wherever truth shines, deception fades. Wherever Christ is preached, the counterfeit loses its power.
The final destruction comes at the appearing of Christ, when all false authority collapses before the King of kings.

A Warning and a Call

The Antichrist is not a figure to fear but a deception to discern. It is a counterfeit kingdom that rises wherever the Church forgets the Word of God. It is the voice that speaks like a dragon while wearing the garments of a lamb. It is the system that replaces grace with works, Scripture with tradition, Christ with institution.
Skolfield's insights call the Church back to the simplicity of the gospel, the authority of Scripture, and the purity of devotion to Christ. They remind us that the greatest danger is

not persecution from the world but deception within the household of faith.
The Antichrist is a warning. Christ is the answer.

Chapter 6.

THE BEAST SYSTEM OF FALSE RELIGION

"In Vain Do They Worship Me" — The Commandments of Men

Christ Himself warned that the most dangerous form of deception is not open rebellion, but false religion that claims His Name while rejecting His Word.
This is the essence of the beast-like religious system: a counterfeit faith that appears holy, speaks the language of devotion, and outwardly honors God — yet is inwardly estranged from Him.
Jesus exposes this system with piercing clarity:

"This people draweth nigh unto me with their mouth,

and honoureth me with their lips;

but their heart is far from me.

But in vain they do worship me,

teaching for doctrines the commandments of men."
— Matthew 15:8–9 (KJV)

This is not merely a rebuke of ancient Pharisees.
It is a prophetic warning for every generation — especially the last.

THE OUTWARD FORM OF GODLINESS WITHOUT THE INWARD LIFE

False religion always begins with substitution:
tradition in place of truth
ritual in place of repentance
ceremony in place of obedience
human authority in place of the Word of God
It is a system that looks religious, sounds religious, and claims loyalty to Christ, yet refuses the very commandments He gave.

Paul describes this same spirit:
“Having a form of godliness, but denying the power thereof…”
— 2 Timothy 3:5
The beast system does not reject worship — it demands it.
But it demands worship on its own terms, not God’s.

THE COMMANDMENTS OF MEN — THE MARK OF FALSE WORSHIP

Jesus identifies the core of the false system:
“teaching for doctrines the commandments of men.” This is the moment when religion becomes idolatry —
when human ideas are elevated above divine revelation. The commandments of men may appear wise, ancient, or authoritative, but they carry no life, no power, and no salvation. They bind the conscience but cannot cleanse the heart.

False religion:
replaces Scripture with tradition
replaces repentance with ceremony
replaces holiness with outward performance
replaces the fear of God with fear of man
replaces the authority of Christ with the authority of institutions
This is why Jesus said their worship is “in vain. ”
It is worship that God does not accept.

THE HEART FAR FROM GOD — THE ROOT OF THE BEAST SYSTEM

The tragedy of false religion is not ignorance — it is distance.
They "honour" Christ with their lips.
They speak His Name.
They claim His authority.
They perform acts of devotion. But their heart is far from Him.
This distance is the birthplace of deception.
A heart that refuses surrender will always seek a substitute Christ — a Christ shaped by human desire, human authority, and human tradition. This is the spirit of the beast:
a system that uses the Name of Christ while rejecting His Lordship.

THE BEAST SYSTEM IN PROPHECY — A RELIGION OF APPEARANCE, NOT TRUTH

Revelation describes a religious power that:
appears like a lamb (Christlike in image)
speaks like a dragon (Satanic in doctrine)
deceives the world through signs and wonders
demands allegiance to its authority
This is not atheism.
This is counterfeit Christianity — a system that claims divine authority while opposing the commandments of God.

The beast system thrives wherever:
tradition replaces Scripture
institutions replace Christ
outward religion replaces inward holiness
unity is valued above truth
worship is defined by man, not God
It is the final expression of what Jesus warned:
worship that honors Him with the lips but denies Him with the life.

THE CALL OF CHRIST — COME OUT FROM AMONG THEM

Christ does not merely expose false religion —
He calls His people out of it.

“Come out of her, my people,
that ye be not partakers of her sins…”
— Revelation 18:4
True worship is not found in the commandments of men,
but in the commandments of Christ.

True discipleship is not outward conformity,
but inward transformation.
True faith is not lip-service,
but a heart wholly surrendered to the Lord.
The beast system will grow stronger in the last days,
but so will the remnant —
those who worship God in spirit and in truth.

Chapter 7

The Mystery of 666 — The Number of a Man at the End of the Age

The book of Revelation does not give symbols to confuse the Church, but to reveal the true nature of the forces at work as history approaches its final hour. Among these symbols, none has stirred more speculation than the number 666. Yet John does not present it as a riddle for the curious. He presents it as a warning for the discerning.

“Here is wisdom… for it is the number of a man.”
—Revelation 13:18

Wisdom, John says, is required—not fear, not superstition, not numerology. The number 666 is not a code to be cracked by mathematics. It is a spiritual signature, a divine exposure of a counterfeit kingdom that rises in the last days. And when we allow Scripture to interpret Scripture—as Ellis Skolfield consistently insisted—the meaning becomes clear, sobering, and profoundly relevant for the end times.

1. The Number of a Man: Humanity Exalted Without God

In biblical symbolism, numbers carry meaning:

- **7 represents divine completeness.**
- **6 represents man—falling short, incomplete, earthly.**

Thus 666 is not simply "six repeated three times." It is the superlative of human exaltation—man raised to the highest possible place without God.

It is:

- **Human authority elevated above divine authority**
- **Human tradition replacing Scripture**
- **Human power enthroned in the realm of the sacred**

This is why John calls it "the number of a man." It is the prophetic label God places upon a man-centered religion that rises in the last days.

2. A Counterfeit Lamb in the Last Days

Revelation 13 describes a beast that:

- **Looks like a lamb**
- **Speaks like a dragon**
- **Performs signs**
- **Commands worship**

This is not a political empire alone. It is a religious system—a counterfeit Christianity that imitates Christ while denying His Word. It bears the outward appearance of holiness, yet its voice is not the voice of the Shepherd.

Skolfield's insight is that 666 is the prophetic signature of this counterfeit system. It is the number of:

- **A religious authority that claims divine prerogatives**
- **A kingdom built on human tradition**
- **A spiritual power that imitates Christ while opposing Him**

This is the Antichrist spirit—not a future dictator, but a present deception that reaches its fullness at the end of the age.

3. Why Three Sixes? The Fullness of Counterfeit Religion

In Scripture, repetition intensifies meaning:

- **"Holy, holy, holy" is the fullness of holiness.**
- **"Woe, woe, woe" is the fullness of judgment.**

Likewise, 666 is the fullness of human pride:

- **Man in the place of God**
- **Man's authority above Scripture**

- **Man's traditions replacing the gospel**

It is the complete expression of religion without Christ.

This is the essence of the Antichrist spirit—a counterfeit that looks like the real thing.

4. The Mark on the Hand and the Forehead

John says the mark of the beast is received:

- **In the right hand (actions)**
- **Or in the forehead (beliefs)**

This is not necessarily a physical mark. It is a spiritual allegiance.

The forehead represents what we believe.
The hand represents what we do.

Those who receive the mark are those who:

- **Accept the authority of the counterfeit system**
- **Embrace its doctrines**
- **Participate in its practices**
- **Submit to its claims**

The mark is not forced upon the unwilling. It is embraced by those who prefer human authority to divine truth.

5. 666 and the Final Crisis of the Church

As the end of the age approaches, Scripture warns that deception will not come from the outside alone. It will rise from within the visible Church. Jesus said false prophets would come "in sheep's clothing." Paul warned of "another Jesus," "another gospel," and "another spirit."

The number 666 identifies the system behind this deception:

- **A religious authority that claims the place of Christ**
- **A kingdom built on human tradition**
- **A counterfeit gospel**
- **A spiritual power that imitates Christ while denying His Word**

Skolfield's work shows that this system has been active for centuries, shaping nations and obscuring the gospel. In the last days, its influence intensifies—not because it becomes more powerful, but because the world becomes more willing to embrace a religion that exalts man.

6. The Final Unmasking at the Coming of Christ

Revelation does not end with the beast. It ends with the Lamb.

Paul writes that the Lord will destroy the man of sin:

"with the breath of His mouth and the brightness of His coming."

The breath of His mouth is the Word of God.
The brightness of His coming is the revelation of truth.

The Antichrist system is defeated not by human effort but by:

- **The preaching of the gospel**
- **The spread of Scripture**
- **The illumination of truth**
- **The appearing of Christ**

The number 666 marks the counterfeit.
The seal of God marks the true.

And the Lamb triumphs over both.

Conclusion:

Wisdom for the Last Days

John says, "Here is wisdom."
Wisdom is not found in speculation but in Scripture.

The number 666 is:

- **The symbol of human authority raised above God**
- **The signature of a counterfeit religious system**
- **The prophetic warning to the Church**
- **The reminder that deception often looks like truth**

Skolfield's insights help us see that the Antichrist is not a future villain but a present reality—a system that imitates Christ while denying His Word. The faithful are called not to fear the number, but to discern the spirit behind it.

Chapter 8.

The 70th Week of Daniel Fulfilled in Christ

One of the most important corrections Skolfield brings to modern prophecy teaching is his refutation of the idea that Daniel's "70th week" is a future seven-year Tribulation. He argues that this doctrine is unbiblical, historically recent, and based on a misreading of Daniel 9. Instead, Skolfield shows that the 70th week was fulfilled in Christ, not in a future Antichrist.

1. The 70 Weeks Are a Continuous Prophetic Unit

**Daniel 9 presents: 7 weeks
, 62 weeks, and 1 week. Skolfield emphasizes that all 70 weeks form a single, continuous timeline. There is no biblical justification for inserting a 2,000-year gap between week 69 and week 70. He calls the gap theory: "A theological invention created to support a preconceived rapture system."**

2. The 70th Week Describes the Ministry of Christ

**Skolfield shows that the events of the 70th week match the life and work of Jesus: "He shall confirm the covenant with many" — Christ's New Covenant "In the midst of the week He shall cause the sacrifice to cease" — His crucifixion
, "To make an end of sins" — His atoning death
, "To bring in everlasting righteousness" — His resurrection
. Thus, the 70th week is Christ-centered, not Antichrist-centered.**

3. The "Prince Who Is to Come" Is Titus, Not a Future Antichrist

**Skolfield identifies the "prince" of Daniel 9:26 as Titus, the Roman general who destroyed Jerusalem in AD 70. This interpretation: fits the historical context
, matches Jesus' prophecy in Matthew 24, and avoids forcing the text into a future seven-year scenario
. Thus, the destruction of Jerusalem is a past fulfillment, not a future Tribulation.**

4. The 7-Year Tribulation Collapses Without the 70th Week

Skolfield argues that the entire rapture system depends on: detaching the 70th week, projecting it into the future and turning it into a Tribulation period. Once the 70th week is

restored to Christ, the entire rapture framework collapses.

Conclusion

Skolfield's interpretation restores Daniel 9 to its rightful place as a prophecy of Christ's redemptive work, not a blueprint for a future Antichrist. This correction eliminates the foundation of the 7-year Tribulation doctrine and reinforces the unity of Scripture.

Chapter 9.

The Symbolic Meaning of the Millennium

Revelation 20 speaks of a "thousand years," and many Christians assume this refers to a literal future earthly kingdom. Skolfield rejects this interpretation, arguing that the millennium is symbolic, representing the entire Church Age, from Christ's resurrection to His return.

1. Revelation Is Symbolic, Not Literalistic

**Skolfield emphasizes that Revelation is filled with symbolic numbers: 7 churches, 7 seals, 7 trumpets, 12 tribes, 144,000 and 1,260 days. Thus, "a thousand years" is symbolic of: completeness
, fullness, and the entire redemptive era. It is not a calendar duration.**

2. Christ Reigns Now, Not Later

**Skolfield teaches that: Christ is already enthroned
, His kingdom is already present
, Satan is already bound - in the sense of being unable to stop the Gospel
. Thus, the millennium is now, not future.**

3. A Future Earthly Millennium Contradicts the Finality of Christ's Return

If Christ returns: raises the dead, judges the world, destroys His enemies, and renews creation then there is no room for a thousand-year earthly kingdom afterward. Skolfield argues that the idea of a future millennium: splits the Second Coming, delays the final

judgment and contradicts the unity of Scripture.

4. The Millennium Ends at Armageddon

**Skolfield teaches that the symbolic millennium ends with: the final rebellion, the gathering of the nations
, the battle of Armageddon and the return of Christ
. This is the end of history.**

Conclusion

Skolfield's symbolic interpretation of the millennium restores the biblical unity of the prophetic narrative. The millennium is the Church Age, not a future earthly kingdom. Christ reigns now, and His return ends history, inaugurating the new creation.

Chapter 10.

The New Heaven and the New Earth

The promise of a new heaven and a new earth stands as the final and most glorious hope of the Christian faith. It is the culmination of all prophecy, the fulfillment of all redemption, and the eternal home of the people of God. Where the fall of Adam brought corruption, decay, and death into creation, the return of Christ brings renewal, restoration, and everlasting life

Ellis Skolfield's prophetic framework reinforces this biblical truth by showing that the Second Coming of Christ is not the beginning of another era of human history, but the end of history itself and the beginning of eternity. There is no thousand-year delay, no earthly millennium, no second probation. At Christ's appearing, the old creation passes away, and the new creation begins.

This chapter explores the biblical teaching on the New Heaven and New Earth and how it fits into the unified prophetic timeline.

1. The Promise of a Renewed Creation

Scripture speaks with remarkable clarity about the renewal of all things. Peter writes: "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."
—2 Peter 3:13 John sees the same reality: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."
—Revelation 21:1 This is not symbolic language. It is the literal transformation of the entire created order. The new creation is: physical not merely spiritual, eternal not temporary, perfect not probationary
, the final state and not a transitional kingdom
. Skolfield emphasizes that this renewal occurs immediately after Christ's return, not after a thousand-year earthly reign.

2. The Old Creation Passes Away at Christ's Appearing.

Peter describes the end of the present world in unmistakable terms: "the heavens shall pass away with a great noise,"
"the elements shall melt with fervent heat,"
"the earth also and the works that are therein shall be burned up."
—2 Peter 3:10 Skolfield notes that this language is final, not transitional. It leaves no room for a future millennium on the present earth. When Christ returns: the dead are raised, the wicked are judged, the earth is destroyed and the new creation begins, There is no prophetic space for an additional thousand years of human history.

3. The New Jerusalem: The Eternal Dwelling of God With His People

John describes the New Jerusalem descending from heaven: "prepared as a bride adorned for her husband."
—Revelation 21:2 This city is: the eternal home of the redeemed
, the dwelling place of God, the center of the new creation and the fulfillment of all covenant promises. Skolfield emphasizes that this is not an earthly city during a millennium, but the eternal city of the new creation. In the New Jerusalem: God wipes away all tears, death is no more, sorrow and pain cease, the curse is removed and the Lamb is the light. This is the final state of the redeemed.

4. No More Temple, No More Night, No More Curse

The new creation is defined by what is absent as much as by what is present.
A. No Temple Because God Himself dwells with His people.

B. No Night Because the Lamb is the everlasting light.

C. No Curse Because sin and death are forever destroyed.

D. No Sorrow or Pain Because all things are made new.

Skolfield stresses that these conditions cannot describe a future millennium on a fallen earth. They describe eternity, not history.

5. The New Creation Begins Immediately After Armageddon

**Skolfield's prophetic timeline places the New Heaven and New Earth directly after: the final rebellion
, the destruction of the beast system
, the return of Christ
, the resurrection and judgment
. There is no gap. No intermediate kingdom. No thousand-year delay. Christ returns once, and His return ushers in: the end of the old world
, the beginning of the new world, and the eternal reign of God This is the blessed hope of the Church.**

6. The New Creation Is the Fulfillment of All Prophecy

**Every prophetic theme finds its completion here: Eden restored, the curse removed
, the nations healed, the saints glorified,
the Lamb exalted, God dwelling with His people. Skolfield emphasizes that prophecy does not end in destruction but in renewal. The purpose of God is not merely to judge the world but to recreate it.**

7. The Eternal State: What Awaits the Redeemed

**The New Heaven and New Earth include:
 resurrected bodies, eternal life, perfect fellowship with God, unbroken peace, unending joy
, meaningful service and everlasting worship. The redeemed will: see God face to face,
 reign with Christ forever, explore an infinite creation and live without sin, sorrow, or death. This is the final destiny of the people of God.**

Conclusion

The New Heaven and New Earth are the ultimate fulfillment of God's redemptive plan. They are not a distant theological abstraction but the concrete, eternal reality promised to all who belong to Christ. Ellis Skolfield's prophetic framework reinforces this truth by showing that: Christ returns once, His return ends history, the old creation passes away

, the new creation begins immediately, eternity unfolds without interruption.

This is the hope that sustained the apostles, the martyrs, the early Church, and believers throughout the ages. It is the hope that sustains us now.

Acknowledgments

My deepest gratitude is offered first to the Lord Jesus Christ, whose Word is truth, whose promises are sure, and whose return is the blessed hope of all who believe. Every page of this book exists because of His faithfulness, His mercy, and His unfailing guidance.

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Finally, I extend heartfelt appreciation to every reader who opens this book with a desire to understand the times and to draw nearer to the Lord. May these pages strengthen your faith, deepen your hope, and stir your heart to watch with joyful expectation.

Soon and very soon, we shall see the King.

Closing Benediction

May the Lord Jesus Christ,

the Bright and Morning Star,

fill your heart with steadfast hope

as you await His glorious appearing.

May the Holy Spirit strengthen you

to walk in holiness,

to stand firm in truth,

and to shine as a light in this present darkness

until the day dawns

and the shadows flee away.

May the Father of mercies

guard your mind from deception,

your soul from fear, and your steps from stumbling,

as you watch for the fulfillment of all that He has spoken.

May your eyes remain lifted toward the eastern sky,

your hands remain faithful in every good work,

and your heart remain anchored in the promise

that He who shall come will come, and will not tarry.

And when the trumpet sounds,

when the heavens open,

when the King of Kings appears in glory,

may you be found ready —

clothed in righteousness,

steadfast in faith,

rejoicing with all the redeemed

in the triumph of the Lamb.

Until that day,

may grace sustain you,

truth guide you,

and the blessed hope fill you with joy unspeakable.

Even so, come, Lord Jesus.

About the Author

Jim Giatas is an American Christian singer, songwriter, and author whose life's work is to proclaim the Gospel of Jesus Christ with clarity, conviction, and compassion. Rooted in Holy Scripture and the ancient apostolic tradition of the Orthodox Christian faith, Jim's ministry is shaped by a deep desire to preserve the purity of the Gospel in an age marked by confusion and spiritual drift.

A lifelong seeker of truth, Jim's spiritual journey has taken him through a wide landscape of belief — from the cultural upheaval of the late 1960s to explorations of New Age philosophy, Roman Catholicism, and various Protestant traditions. After decades of searching, he returned to the historic Orthodox Church in which he was first baptized, embracing the fullness of the faith once delivered to the saints. His writings reflect this journey: honest, contemplative, Christ-centered, and anchored in the unchanging truth of Scripture.

As a musician, Jim writes, records, and performs all of his own music, avoiding modern studio shortcuts in favor of authentic human expression. His songs — offered freely in obedience to Christ's command, *"Freely you have received, freely give"* — can be heard on his website, where listeners can explore his catalog of original compositions.

As an author, Jim brings together biblical prophecy, Orthodox theology, and a deep longing for the Lord's return. His work is shaped by careful study, prayerful reflection, and the prophetic insights of teachers such as Ellis Skolfield, whose analyses of the prophetic timeline and the unity of Christ's Second Coming have helped restore clarity to long-debated passages.

Jim lives in Fredonia, New York, where he continues to write, compose, and share the Gospel with all who will listen. His mission is simple: to point people to Jesus Christ,to encourage believers to watch and be ready, and to proclaim the blessed hope of His soon return.

"Even so, come, Lord Jesus."

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S.D.G.

Soli Deo Gloria — Glory to God alone
Μόνον τῷ Θεῷ ἡ δόξα (Monon tō Theō hē doxa)

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